

THE WAYAO OF HIRALAND

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Other hypothetical diseases which are caused by discharges to nature are mentioned under various other headings. *Kesipa*: a disease generally characterized by ulceration of the legs but is some cases by pains in the back, or broadly used for a variety of symptoms, is said to be caused by the entry into the body of a worm which lives in water-pools. This worm which I have had identified is a garden worm and not known to be parasitic to man. *Jamir*: When a man kills another in battle, he will slit open the belly of his victim; otherwise he believes he will sicken with heat and his own belly will swell up like that of the corpse when putrefaction sets in. He is supposed also to hunger after more killing and blood. *Likung* is the name of a supposed disease which kills off one child after another in a family when they are about six months old. Congenital syphilis naturally suggests itself but I have never been able to verify this idea. *Likung* has *habin*: a supposed disease which causes the death of the first child when the second is born, the second when the third is born and so on, whatever the intervals between the births. Each child is said to push (*tu-hin*) the previous one out of this world. Under these circumstances the disease is ascribed to something wrong with the mother or father and they are examined by a medicine-woman or medicine-man, and any curatives or an external pile found will be cut away.

If a snake inflicts two bites, the man will prove fatal. If a crocodile snits a grazing animal when riding its victim, though he escape he will certainly die.

Treatment of disease. Of surgical treatment there is very little to be noted. Nothing in the way of operation is performed with the exception of circumcision (see *Lapadai*).

As disease is allowed to burst, the smallest tumor is left untouched, but accessory digits which are not run, attached only by a fine pedicle, are snipped off.

The natives cannot extract teeth. They are incapable of rendering any assistance in cases of difficult labor. Dislocations are not recognized as such, but fractures are treated by the application of wooden sticks placed at intervals round the circumference of the limb parallel to it and held in position by twisted pieces of bark string (Pl. XXII, fig. 2). The principle of the instrument appears to be unknown.

The only instruments used consist of a small knife for incision, a copping-horn, and a primitive form of forced for administering emetics (Pl. XXII, figs. 1, 3, 4). The knife has a triangular blade with a stem which is commonly twisted at one of the corners. The knife is used for cut-copping, tattooing, and circumcision (Pl. XXII, fig. 2). The copping-horn is a small horn of a ruff. The apex is placed and after application to the part, incision is made with the mouth and then the hole sealed by working a piece of bamboo over it with the tongue. The small incisions are made in the skin for the withdrawal of the blood. The copping-horn is called *shant* (Indonesian, Chin.). Copping is used for headache and for pain in the chest and back. The *emetic* (Indonesian, Chin.) is made from the bark of a gourd to which is attached a hollow stem for introduction into the nose. Half a pint of an infusion of *emetic* is injected for constipation associated with pain.

THE WAYAO OF NYABALAND

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Thaplepa was another well-known performer; he used to do the same tricks as Kam-lepa. He also was possessed of an elastic skin and is said to have been able "to tie his ears together behind the back of his head."

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Mpachetula, a Yao of Mbanda, is a man with considerable renown. He is said to be able to produce a lion at will from a lion's tail and claw. He would offer to show this if there were any brave enough to go through with it. On a moonlight night, he would expose on the ground in a cleared space near a village the tail of a lion held cross-wise in a piece of split bamboo. At the split end of the bamboo, he would place a lion's claw and round this, a woman's hut held in position by three bamboo pegs, around which he would draw a circle of adze-cut flour. Everyone would then withdraw to a hut in which the seance was to take place. After an hour or so, Mpachetula would send some one out to inspect the lion's tail where probably all would be found intact. He might then pretend to be uninterested and sleepy and suggest that some one should go out again in half an hour. Sooner or later, a man would come back, having found the tail gone; then everyone would go out to see what had happened. The pegs would be found in place but the tail and claw gone. A little way off, the split piece of bamboo would be found and further still a head or two from the woman's hut. Then, Mpachetula would pick up, and leaving a little trail of flour on their way, all returned to the hut, while he whistled as if calling some one. Suddenly they would be aroused by the sound of a lion brushing against the hut walls, as the beasts are known to do, and next, a loud roar. Mpachetula would immediately open the door half-way so that the people could look out into the moonlight and there, a little way off, would be the lion. It would immediately advance towards the house and then, as it prepared to spring for the door, Mpachetula would offer it some of the flour in his left hand, armed with a stirring-stick, while, in his right hand. As the lion landed, he would strike it on the head with the stick and in an instant the lion would vanish and the tail and claw would be found in his hand.

Superstitions. Scattered throughout these notes, particularly under Usani and Diamat, mention is made of practices which show a strong belief in superstition. Below are given a number of minor beliefs, and it is interesting to compare them with many well-known superstitions in other parts of the world.

1. A child who puts the upper incisor teeth first will be unlucky. Such children used to be killed by the Yao. (Other tribes make medicine against the threatened ill-luck.) [77]
2. A woman with polydactylism may not take food out of a corn-stone. Otherwise the stalk of corn will not last long. (Redimentary sixth fingers are not uncommon.) [732] ●
3. An insect called *chiqua* used which lives in the mud at the bottom of ponds, if killed causes the water to dry up. [725]
4. If a boy puts a water-spider in the armpit when learning to swim, he will learn quickly.
5. A man wishing to prevent rain falling on a day he is making a journey, will wrap some of the leaves of the *estomani* tree in his belt cloth and go without drinking. [824]